

260. Operation of the Inquisition. The Inquisition acted effect-
 ively. It kept detailed records and pursued its
 victims to the
 third generation.¹ It covered Europe with a
 network of reports
 which would rival the most developed modern
 police systems,
 " putting the authorities on the alert to search for
 every stranger
 who wore the air of one differing in life and
 conversation from
 the ordinary run of the faithful." "To human
 apprehension,
 the papal Inquisition was well-nigh ubiquitous,
 omniscient, and
 omnipotent." Inquisitors were set free from all
 rules which had
 been found necessary to save judges from judicial
 error,² and the
 formularies to guide inquisitors inculcated chicane,
 terrorism, decep-
 tion, and brow-beating, and an art of entangling
 the accused in
 casuistry and dialectics. A new crime was
 invented for the cases
 in which confession could not be obtained:
 suspicion of heresy,
 which had three degrees, "light," "vehement,"
 and "violent."
 Even papal decretals which restrained the effort
 to destroy the
 accused could be set aside.³ Thus the Inquisition
 cooperated with
 the criminal law. It operated on the society of
 Christendom for
 ten or twelve generations a selection of those who
 would submit
 and obey, and an elimination of those who
 dissented.

261. Success of the Inquisition. That the
 Inquisition succeeded
 in its purpose is certain. It forced at least
 external conformity
 and silence, especially of the masses. The
 heterodoxy of the
 Middle Ages " is divisible into two currents, of which
 one, called
 the 'eternal gospel/ includes the mystical
 and communistic
 sects which, starting from Joachim de Florus, after
 having filled
 the twelfth and thirteenth centuries . . . was
 carried on, in the
 fourteenth, by the German mystics ; the other,

summed up in the
blasphemy that there had been three great
impostors [Moses,
Jesus, and Mohammed], represents materialistic
infidelity, due to
a study of the Arabs, and skulking under the name
of Averroes." *
Of these two schools of heretics the former was the
more popular
and tenacious. It is not to be understood that
the masses ever
recognized their own handiwork in the Inquisition,
or the popes of
the fifteenth century. On the contrary, the
sequence goes on to

¹ Lea, *fnfutt.*, I, 366.
II, 96.

² *Ibid.*) 405.

* *Ibid.*, 364-366, 405, 433, 493;

* Kenan, *Averroes*, 292.